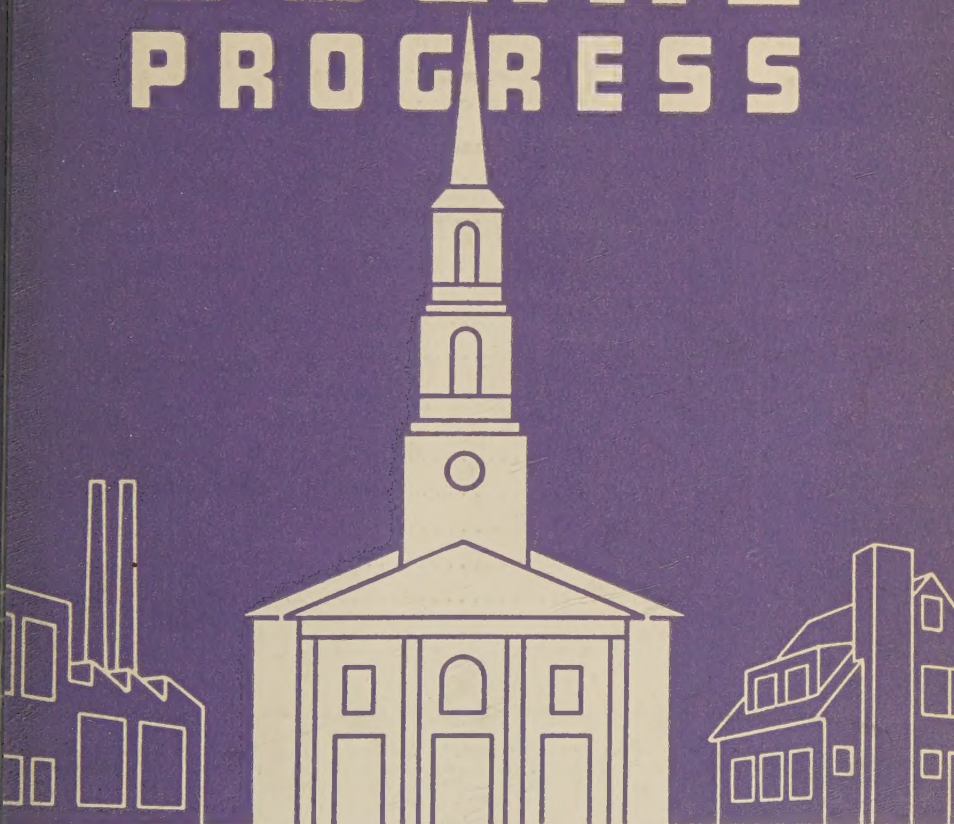


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# SOCIAL PROGRESS



The Social Meaning of Easter  
Love Loose  
Education for World Order

APRIL 1943

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## Social Progress

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Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia, Pa.

Subscriptions, 50 cents a year; three years for \$1.25. Single copy, 10 cents.

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# SOCIAL PROGRESS

VOL. XXXIII

APRIL, 1943

No. 8

## *The Social Significance of Easter*

*By Ganse Little \**

IN CONNECTION with a "Religious Emphasis Week" program I was visiting on the campus of one of our Presbyterian colleges. A student sought a personal interview, and the difficulty of making an adjustment to life in a world gone mad was the burden of our conversation. One gem of wisdom couched in the vernacular of youth summed up this student's perplexities and despair: "They say the first hundred years are the hardest, but the trouble is you're dead before the first hundred years are up!" Into this one succinct statement was poured all the sense of the uselessness of the struggle for decency and truth, the folly of getting an education, the futility of "growing a soul" when at the age of twenty—or of seventy—the universe writes "finis" across the life that struggled and acquired and grew.

"But when the first hundred years are up, you're not dead—you're still alive!" I replied. "That's the whole point of our Christian faith and the whole meaning of the Christian life." That particular student probably had never heard of Paul's penetrating observation: "If in this life only we have hope in Christ, we are of all men most miserable." But out of personal experience his soul had fathomed the abysmal depths of that tragic "if."

It is high time that the Church of Christ puts the doctrine of the Resurrection back into the position it occupied in early Christian thought as the cornerstone of the foundation upon which all other Christian doctrine and practice is built. Neither the purpose nor the length of this commentary on "The Social Significance of Easter" will permit yielding completely to the temptation to point out that all the other doctrines of our Christian faith—the doctrine of the

\* Minister, Broad Street Presbyterian Church, Columbus, Ohio, and member of the Committee on Social Education and Action, Board of Christian Education.



Incarnation, of the Atonement, of the Trinity, depend absolutely upon the fact of the Resurrection of Christ from the dead for any validity they may possess. Suffice it to say, the Church would never have struggled to formulate any of the great doctrines of Christian truth had not the Resurrection of Christ been fully accepted.

Indeed there would have been no Church at all but for the unanimous conviction of the first followers of Jesus that he was still alive. Matthias was elected to fill out the original number of the disciples because there "must one be ordained to be a witness with us of his resurrection." Peter on the Day of Pentecost summed up the fact upon which the Church was built, the fact which has changed the whole course of human history: "This Jesus hath God raised up, whereof we all are witnesses. Therefore—" There is no "therefore" undergirding Christian thought, Christian organization, and the Christian striving to realize the Kingdom of God on earth except the "therefore" which rests back upon the triumph of Jesus Christ over death.

The last fifty years has seen a shift in emphasis in Christian preaching and practice which has been summed up in the popular phrase, "The social gospel." The Church has been waking up to an undeniable truth: if man's soul is of infinite worth, possessed of an eternal destiny, then

man should be treated as such in his earthly, temporal relationships. We have come with a rush to see that the promise of what has been vulgarly described as "pie in the sky by and by" is not an acceptable substitute in the eyes of God or man for bread shared here and now. We have in consequence swung far away from the unhealthy emphasis on "salvation" as a sort of diploma awarded to the select few who get "A" in theology. Yet in so doing we have tended to assume the equally false position that it doesn't make any difference whether you believe in the life after death at all so long as you live like a Christian here and now.

Actually there has never been and in strict logic cannot be a "way of life" based on the infinite worth of man except as man is believed to be of infinite worth to God. All plans and programs for social justice involve a prior faith in God's justice. Every exhortation to "love thy neighbor" is based on the fundamental premise: "For God loves him." "Beloved, if God so loved us, we ought also to love one another." All pleas for economic order which recognizes the dignity of the individual human soul are groundless if in the economy of God the individual soul is destined to be thrown on the scrap heap.

John Baillie trenchantly observes in his remarkable book *Invitation to Pilgrimage*<sup>1</sup>: "It seems clear we can-

<sup>1</sup> Pp. 102, 103.

not hold to the Christian ethical teaching about personality while rejecting the Christian view about its status in reality. . . . Either the individual counts or he does not. If we think it right that he should not count for God, are we right to go on believing that he should count for his fellow mortals."

In so far as the Kingdom of God has come in any measure at all upon earth it has come through the efforts of men and women convinced of the dignity and worth of the human soul because of the demonstration afforded by Easter Day of God's concern lest even death should say to the soul of man, "Bow down and serve me." It is a fair question how long we may work and fight and pray for the establishment of the Four Freedoms, once we admit that man is not free at all but enslaved to the tyranny of sin and death.

One wonders again with Dr. Baillie about the validity of such an argument for the worth of the individual as C. E. M. Joad adduces in *For Civilization*<sup>2</sup>: "Though I may have my doubts as to immortality, I have none as to the importance of individuals. Souls are souls even if their life here is transitory, and though they may not be immortal it is nonetheless the business of the government to treat them as if they were. The announcement of the importance of the individual is, in my view, the greatest gift of Christianity

to the world." Dr. Baillie follows this quotation with the correct evaluation: "These words are well-meant and yet how pitifully weak, how posterously inadequate! What comically little finger is this that we propose to shake against so powerful a foe!"<sup>3</sup>

A chaplain in the first World War related in the *British Weekly* some time ago the following incident: "When I was in France in 1916, I was called to a case just put on the danger list. I found a young man mortally wounded. I opened my Bible and began to read a passage, but he stopped me and said: 'Not that! Please read where it says, The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.' I was thrilled," says the chaplain, "by the note of triumph in his voice."

This is the only note of triumph upon which the individual Christian may rest secure and upon which Christians together can courageously fight and labor and pray for a better world. The only reason for fighting the corruptible in man is that we believe in the incorruptible and immortal soul; the only reason for attempting to change the world is that we believe in the God who changes death into life by the power of the risen Christ. Here lies the social significance of Easter: "*In hoc signo vinces!*"

<sup>2</sup> Macmillan War Pamphlets.

<sup>3</sup> *Op. Cit.*, p. 127.



# *Honorary Degree—"World Citizen"*

*By M. Willard Lampe \**

PRINCETON UNIVERSITY a few years ago decided to confer an honorary degree upon one of her illustrious sons, Sam Higginbottom, who was born in Europe, educated in America, and who served in Asia as a missionary. His story is an amazing one, a story of indefatigable courage in behalf of lepers, the blind, and the agricultural life in India. What degree should classical Princeton confer upon him? All the old ones seemed inappropriate, so the famous school invented a new degree, "Doctor of Philanthropy."

If in the matter of academic degrees "new occasions teach new duties," perhaps the new occasion created by our contemporary situation calls for a new degree. America is on the march. She has vital interests in every continent. Her field of operation is the world. One would think that under such conditions the graduates of an American university should have, if not a universal, at least a planetary point of view, fully inclusive of our one little world—how little it is!—and that they should know something about its past, feel at home in its present, and concerned about its future. I suggest, therefore, a new university

degree, that of "world citizen," and would name three fundamental requirements: the imagination to conceive it, the faith to believe in it, and the art to practice it in microcosm before it is possible in macrocosm.

I should like to make each of these requirements plain.

The imagination to picture world citizenship involves the imagination to picture a politically unified world, which means some form of world government. This in turn means—and here's the rub—some limitation of national sovereignty, ours and everyone's, so as to make world government a reality and not a sham, subject to civilized law and not to the jungle law of "our country, right or wrong."

Now we should be greatly helped in this stretch of imagination by our own political history of the last 150 years. For "in Order to form a more perfect Union" the thirteen colonies, however reluctantly, surrendered a measure of their individual sovereignty; and the years, even through civil war, have proved the workability of their plan. Under it we have not only achieved unity but also retained freedom—personal and group freedom—even the freedom to cultivate normal local rivalries without coming to blows.

Because of this it should not be

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\* Director of the School of Religion, State University of Iowa. The Convocation Address, delivered December 19, 1942.

hard for an American to picture world citizenship. Nor should it be hard for anyone nourished in the Hebrew-Christian tradition to do so. He will certainly see the compatibility of love of country and love of humanity, each implemented with courts, laws and their administration.

Now the fact of the matter is, under the pressure of the war, when it is easy to see the folly of world disunity, most of the many plans for a just and durable peace contemplate a much nearer approach to world government than we have ever had before. But let us not deceive ourselves. As soon as the immediate war pressure is off, the forces of reaction will appear, and the stage will be set for the return of the strict, uncompromising nationalist. That is why candidacy for world citizenship requires other factors than simply the imagination to conceive it. One other factor is faith—tough faith in the possibility of a just world order despite all obstacles. There are and will be many adversaries. Perhaps the worst are those who would like to see world government, because they see that its absence is a fertile cause of war, but who think it is impossible, because of some fatalistic philosophy or because it runs counter to a human nature which cannot be changed. Faith is needed to overcome all such pessimism, cynicism, and despair. What is needed in this fight is something analogous to the

spirit of a football pep meeting. How well I remember one held on the South Union campus a few years ago, just before a game with Wisconsin! It was pouring rain, but thousands of people stood, many of them bareheaded, an hour or more. I remember especially the last speaker, a young alumnus, who spoke only two sentences, but how effective they were! They were these: "Folks, I have nothing whatever to tell you, but I *have* something to ask you. Do you have faith—do you believe that the team will win?" And there was a loud affirmative roar. It was one of the most religious scenes I have witnessed on this campus. But if faith is conceived to be necessary to secure the transient glory of a football victory, how much more is it necessary to achieve victory for a politically organized world? A few weeks ago I listened to an address by John Foster Dulles, a New York lawyer, who, I was told, in some phases of his work and influence wears the mantle of Elihu Root. He has given much study, and done much writing, on the question of a just and durable peace. In this meeting we expected him to discuss some of the legal and political phases of the subject, but there was not a word of this. He spent his whole time laying upon our minds and consciences the conviction that all plans will fail unless a sufficient number of people have what he called a "dynamic faith" in this



thing as being right and in line with the very will of God—such faith that if we are called upon to die for it, as some of us may be, we shall feel, like the Apostle Paul in relation to his cause, that “to die is gain.” This is not an easy faith. It should not be so. It cannot be so when one takes a full look at the strength of the opposition. It can come only to disciplined souls who feel deeply that it is right, and it is so important that I am sure I properly name it as one of the requirements for the degree “world citizen.”

The third requirement is the art of practicing world citizenship within the limits of present possibilities—within the microcosm, so to speak, even before we see, except in the mind's eye, the macrocosm. This means, in plain English, that we should have acquired something of the art of acting toward everyone we meet, especially those who are different from ourselves, so justly and decently that if our conduct were universalized the world commonwealth would already be born. One deep cause of the lack of world order is that individuals do not act in this decent way toward each other but in some narrow, prejudiced way, judging them not by their intrinsic worth as human beings but by some purely external standard of geography or race or wealth. In the graduating procession in this very room a few years ago the following incident occurred. One graduate refused to

walk with a Filipino, and embarrassment was only avoided because another quickly volunteered to do this. Of the two, one was a candidate for world citizenship, the other was not.

Happily we have had on this campus many outstanding examples of potential world citizens. To mention only two who were distinguished visitors, I remember Kagawa, famed Japanese, who spoke to 7,000 people in the Field House one night, and who, after Japan had attacked China, went to Shanghai and apologized to a group of Chinese that his Government had done this. And then I recall Dr. T. Z. Koo, famed Chinese, who has spoken here more than once and who after the war was under way between his country and Japan told us in this very room that whenever he saw a civilian Japanese it was a signal to act toward him in a civil, Christian way, even to the extent of trying to love him. That is the art of world citizenship in microcosm.

To determine whether we have it or not, each one might well ask himself this searching question: Where is the line around my life beyond which it is impossible or extremely difficult for me to live on friendly terms with others? Is it the exclusive line of any economic class, religion, nation, or race? It is only when this line is, or we want it to be, inclusive of all human beings that we cease being potential war makers and nationalists and become truly world citizens.

A great honor once came to me



that was entirely undeserved. It was as accidental as the order of letters in the alphabet. I have never had the audacity to mention it in public, or even to my friends except to a very few and then only with my tongue in my cheek. But I mention it here, because it seems to illustrate the point with which I want to conclude this address.

I am a graduate of Knox College at Galesburg, Illinois. I went to that college not really from choice, although it is a good college, but because it was the traditional thing for me to do, my forebears having been among the founders of the college and the town. So I became an alumnus of the institution and, later, the recipient of an honorary degree. A few years ago the college published a book, giving the names of all the alumni and, on one page, the names of those who had received honorary degrees. Looking down the list, I saw my name and then, following it, the name "Abraham Lincoln." One of his debates with Douglas had been held on the campus, and the degree was conferred in 1860—the only one he ever held. When I had somewhat recovered from the shock, this bracketing of my name with that of the great emancipator became a stimulating force in my life, deepening my desire to resemble as much as possible the height and depth and breadth of his human spirit.

But when one thinks of that rela-

tionship in an impersonal way, or indeed even in the most personal way, every American's name is bracketed with the name Abraham Lincoln! That is the glory of America, and he himself would have it so. Perhaps he more than any other is a symbol of what the American spirit is. Moreover, it was not in peace but in war that he uttered the immortal words, "With malice toward none; with charity for all," for Lee had not yet surrendered to Grant at Appomattox. While the words were directed toward our civil strife, we know they came from a heart which would apply them everywhere. It is for us the living to be dedicated to their contemporary and eternal significance.

I challenge you who are about to become alumni of the University of Iowa to be true to them and so help to build the world commonwealth, toward which the destiny of America so surely points.

And so, while I have no right to say it, except the right that goes with being a teacher in a university, plus, perhaps, my relationship to a School of Religion which attempts to make religion more of a uniting and less of a divisive force among us, I would like to say, "Candidates for the degree, world citizen, please rise," and then ask the president to confer upon you who have met the requirements all the rights and responsibilities which throughout the world pertain to this degree.

# Labor and Economic Reconstruction

By Monsignor John A. Ryan \*

*The liberal position of the Roman Catholic Church in relation to labor, as enunciated by Pope Pius XII, is well-known. The following vigorous interpretation of that position by a ranking prelate of the Church is interesting and significant in relation to the all-important problem of labor in the postwar world.*

**B**EFORE considering the place and prospects of labor in the postwar world, I shall describe briefly the main ethical principles that must underlie any satisfactory scheme of economic reconstruction.

## I. The Ethical Principles.

The two main principles have been stated in similar language by Pope Pius XII and in the Atlantic Charter. In his radio address on Pentecost Sunday, June 1, 1941, the Holy Father said:

*"Every man as a living being gifted with reason has in fact from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man and to the juridical statutes of nations to regulate in greater detail the actuation of this right."*

His Christmas message of December 24, 1941, includes the following:

*"Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them."*

\* Department of Social Action, National Catholic Welfare Conference, Washington, D. C. Address delivered at the Annual Convention of the American Catholic Sociological Society, Cleveland, December 29, 1942.

The first of these propositions asserts the natural right of every human being to a livelihood (of course, the Pope means a decent livelihood) from the common bounty of the earth; the second proposition declares that the material goods and resources created by God for all his children should not, in the postwar order, be withheld by the richer from the poorer nations.

I quote now the corresponding declarations in the Atlantic Charter. Point Five pledges the respective countries of the signers to:

*"bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement, and social security."*

Point Four promises that those countries will

*"endeavor, with due respect for their existing obligations, to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity."*

The claim of every individual to a share in the earth's bounty which



the Pope lays down as a natural right, the Atlantic Charter promises to make good by international agreement. The claims of the weaker nations to a proper share of the world's resources which the Holy Father bases upon "moral principles," the Atlantic Charter promises to effectuate by international action.

## II. Labor and Organized Labor.

Our main concern here, I assume, is not labor all over the world; it is labor in the United States. And I take the liberty of restricting the subject still further. I shall deal mainly with organized labor. All intelligent and realistic observers are aware that the condition of the wage-earning classes in a reconstructed capitalist order will be determined, as in the past, mainly by their ability to organize.

Either of two diametrically opposite situations may confront American labor after the war. It may lose all the advantages that it has obtained since June, 1933, in particular the National Labor Relations Act and the Minimum Wage and Maximum Hours Act.

In an address delivered December 7, in New York City, Wayne L. Morse, one of the ablest members of the War Labor Board, denounced those industrialists who are so "doped by the philosophy of economic feudalism" that they misinterpret the trend of events and jump to the conclusion that the time is ripe to "carry on a fight against union-

ism." He went on to say, however, that "the number of these would-be feudal barons among American employers is small." I wish I could agree with him in this encouraging estimate.

If the Republicans elect their candidate for the Presidency in 1944 and if they are able, with the assistance of Democratic reactionaries, to control both Houses of Congress, the status and influence of organized labor, and therefore of the whole body of wage earners, will undergo a disastrous decline. Except for two obstacles, the most important recent gains of labor would all be swept away within the next six months. These obstacles are the Senate and the President, and we cannot be too confident about the Senate.

Assume that this possibility is realized. In order to simplify the problem, let us assume too that by 1945 the war will have ceased and the period of postwar reconstruction will have commenced.

What political and economic policies will the masters of industry adopt in order to guide and determine the processes of economic reconstruction? According to their most vocal representatives, they will restore what with wearisome reiteration they have been calling the "system of free enterprise." The phrase itself is not very precise. Probably it was not intended to be too definite. At any rate, "free enterprise" seems

to imply freedom of business from the restraints imposed by either labor unions or political governments. Give business a free hand and it will automatically produce universal prosperity.

A few weeks ago I heard over the radio a university professor extravagantly eulogize "free enterprise" because of its achievements in the last 150 years and, particularly, in the years 1921-1929. I listened in vain for the effective retort that his opponent should have made. It could have taken this form: "Yes, free enterprise had full scope in the 1920's and it did produce a kind of meretricious prosperity. But why did it not use its magic powers and formulas to prevent the crash of 1929? Why did it not bring about industrial recovery during the four long years that elapsed between 1929 and 1933? Why were the last months of this four-year period worse than the first? Free enterprise was as free and unhampered under Herbert Hoover as under Warren Gamaliel Harding and Calvin Coolidge."

So much for the unpleasant situation that labor may have to face in the postwar period. Let us turn now to the contrary possibility. It is possible that the economic theories of the "free enterprisers" and their spiritual associates will not determine the policies of postwar reconstruction. Accordingly, the Congress and the National Adminis-

tration will recognize the immediate necessity of very large expenditures for public works to take care of the millions whom private industry will be unable to employ. The tragic mistake made in the years 1933-1937 of spending only a fraction of the amount necessary to re-employ all who were unemployed in that period must not be repeated.

Appropriations for public works must not be limited by the discredited theory of priming the industrial pump. Public works can "prime the pump" in the sense that so long as they are continued they cause an increase in private business and private employment. The ratio, I believe, is two and one half men employed in subsidiary private industries for every one engaged upon the public project. After the stimulus of public works is withdrawn, however, private industry cannot continue at the pace that it has artificially acquired. The industrial pump will not stay primed, unless capital receives less and labor more than under the present distribution.

To be sure, should private industry bring about a better distribution of purchasing power than any that we have known under the "free enterprise" system, resulting in full employment being maintained, then public spending to employ the unemployed could safely be brought to an end. Until this remote and improbable contingency arrives,

*(Continued on page 29)*



# *Race Relations in the South*

*By James E. Clarke \**

**Y**EARs ago, addressing nearly a thousand Negro teachers, I said in substance: "Our interracial troubles arise not because some of us are white and some are black, but because most of us are 'green': we do not know each other or the facts and do not try to learn." That intelligent Christian group (most Negro teachers are Christians) endorsed my diagnosis, as do Christian leaders generally.

This black and white problem is not something peculiar or exceptional. If Negroes and whites do not normally eat at the same table, neither do the English butler and the Irish maid normally eat with the family employing them. Our problem is merely a small section of the whole problem of human relations.

Again paraphrasing an ancient description: All mankind is divided into three parts—men of good-will, men of ill-will, and those we may call men of no-will. It was a wise statement by the Committee on Social Education and Action, approved by the Milwaukee Assembly, that "peace is a gift of God, not to men in general, but to men of good-will. To become such men, with understanding and resolution, requires preparation of mind and heart and

will." That statement applies also to interracial peace.

Comparing the groups: The men of ill-will are few—and decreasing in number; the men of good-will are few, but increasing in number; the men of no particular will—the thoughtless, lacking social consciousness, moved mainly, if not only, by impulse, or personal interest, or just "herd instinct"—constitute the great majority, and will, until they receive adequate "preparation." It is still true that "evil is wrought by want of thought as well as by want of heart."

And who is responsible for that cultivation of mind necessary to discern fact, that cultivation of heart which prompts the desire for improved conditions, that cultivation of will which turns dreams into deeds? It is the Church—not just those whose names are on Church rolls, but those who constitute "the Body of Christ" because they cherish his Spirit and recognize the obligation to live day by day for the common good.

Over fifty years ago, with the Civil War only twenty-five years past, I moved from North to South, my baggage chiefly typical "Northern" views and ignorance of the South. A first discovery was that a "Yankee" boy's best friends were aging Confederate veterans—Chris-

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\* Moderator, Synod of Midsouth.

tian "fathers in Israel," old enough to know they did not know it all. A second discovery upset an inherited belief that all gentlemen were Republicans and only "Micks" were Democrats—note the racial issue there!—for nearly every time I met a gentleman he was a Democrat. Later I analyzed differences with respect to the Negro as follows: The North loves him theoretically and hates him practically, barring him from many trades and even from whole towns (especially in Lincoln's state); the South hates him theoretically, because he is a real "problem child," but loves him practically.

Of course, I am writing of North and South as wholes. Both contain men of ill-will, ready to exploit others of whatever race or tongue or color for personal gain. But here are two striking illustrations of the other extreme discovered in my early days: An old elder, who called himself "unreconstructed," often called to take his young pastor (along with some nourishing food) to pray with and minister to some bedridden brother or sister "of color," and he always claimed the honor of passing the elements at Communion time to the colored janitor who sat in the rear of the building. A gracious old lady, head of a fine home that was a center for Daughters of the Confederacy would not let a pastoral call end without going to the kitchen and bringing in her arms for prayer

"my baby," the black and illegitimate child of her faithful cook! Such incidents did not remind one of the North, but of Matt. 25: 40.

Does my point yet appear? In the last analysis, every social and international problem depends upon the extent of what Mr. Willkie calls the "reservoir of good-will," which is but another way of picturing the Spirit of Christ in the hearts of men—the inner springs of human conduct. The issues of life are still "out of the heart," for Old Testament writings (and much of the New) conceive the "heart" as the one organ of the inner life, of thinking and willing as well as of feeling. It is hardly too much to say that the heart of every social problem is to be found in the heart of man.

Southerners of good-will and ill-will—the no-wills are unconcerned—are both aware of the problem and face it for human good or selfish interest. Originally it arose from the greed of men who had long found it profitable to buy (or steal) and sell slaves. So an economic situation was combined with racial distinctions. The white man's lust added the mulatto. Then partisan politics was mixed in for the personal ends of carpetbaggers, and more recently other agitations have benefited—the agitators. But, over against all this, earnest, intelligent Christians, white and black, have put not only their heads but their hearts together in patient effort to



solve the complex problem on the basis of human brotherhood.

"Painfully slow progress," does someone say? He is mistaken. It has been amazingly rapid, especially when we recall that bitter prejudice against Jews still persists after 2,000 years. Remember: We are only two generations from a slave system in our land. Back of that time generations of white men had been developing a "superiority complex" because whites had become dominant in much of the world. On the other hand, black children inherited the "inferiority complex" of many generations of slavery, and it was cultivated by their own parents as well as by whites.

Facing such facts, we discover that the movement of the American Negro "up from slavery" has probably been the swiftest racial movement in history. It is all the more startling when contrasted with the Negro's long journey—some 500 years long—on the road which might well be named "down from royalty"; for there is much evidence that centuries ago wise and wealthy black kings ruled long and well and established notable universities attended by whites as well as blacks. One writer attributes that downward journey to "the scum of Europe." At any rate we may be sure that men of ill-will had much to do with what happened. But now men of goodwill, black and white, have changed the direction of a race, now moving

steadily upward, and mainly by Christian co-operation.

By "co-operation"! Yes, that's the word. So long as the ill-wills and the no-wills exist, we shall have a problem; but the spirit of goodwill has already resulted in a thinking and feeling and willing together that is bearing much fruit. In Tennessee, for instance, where I have been part of the Interracial Commission for years, eminent white men, some internationally known, like Dr. Edward Mimms and Dr. O. E. Brown, of Vanderbilt University; and distinguished colored men, doctors, teachers, lawyers, business executives such as Dr. W. H. Hale, President of Tennessee State Normal, and Rev. J. B. Barber, of Chattanooga, and many other men and women of both races have met annually, faced all phases of interracial relations frankly and sympathetically, formed policies, and laid plans that have been carried out through field workers, committees, and local commissions. Mutual understanding and confidence have increased. Cases of serious friction are rare. Both races realize that force, from "crashing" social barriers to mob law, only delays progress, though both support the just and impartial enforcement of law while recognizing that officers of the law are not always of the right kind. But both rely mainly on real brotherly love and believe it will ultimately win.

# *The Liquor Problem in Military Service*

*By Merrill Moore \**

*Last month we presented a critical analysis of the report issued by the Office of War Information on drinking among servicemen. The conclusion of the report that drinking, by and large, is not a problem in the Army is debatable. Major Moore believes there is a problem. We present his view here because his diagnosis of causes and his suggestions for treatment will be, we believe, both stimulating and helpful to chaplains, ministers, and laymen who deal with the needs of men in the armed forces.*

**T**HEORETICALLY, the medical examinations that enlisted personnel and selectees have to pass should exclude alcoholics from the armed services. Actually, some alcoholics do get into uniform.

Alcoholism and drug addiction among men in military service are usually concealed and thus are subjects one can approach only indirectly. A direct approach to them is doubly difficult, because it requires consideration of the whole personality of the men in service.

The problem of alcohol addiction in military life is a good deal like the problem of alcoholism in business. If you ask a businessman whether alcoholism is a problem in his firm, he will say: "Certainly not. As soon as a man starts to drink, we fire him." But if you ask, "How many men have you fired during the last ten years for excessive drinking?" he may be able to locate in his records a fairly large number.

In general, when drunkenness occurs in the Army the drunk is put into the guardhouse and is punished or discharged. The handling of him depends upon the way the men live and on his rank as well as upon other personal factors.

Excessive drinking among enlisted men creates several difficult problems. These problems are not simply administrative or merely medical: they are basically psychiatric in their nature. Recently I heard an officer discussing this matter. He said: "Yes, heavy drinking among soldiers is a problem, particularly when you have large numbers of men who are not actively occupied most of the time. Under certain unfavorable conditions it can become serious, but a lot can be done in a constructive way to control it. Where there are few troops it is usually not much of a problem. In general, it can best be handled in the following manner. First of all, military police are put on and the penalties for drunkenness are increased. Second, arrangements are

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\* Major, U. S. Army; Medical Director (on leave), the Washingtonian Hospital, Boston. Condensed with permission from *Quarterly Journal of Studies on Alcohol*, September, 1942.



made to give the enlisted men the use of facilities for recreation and diversion, such as swimming pools, tennis courts, and bowling alleys, and, through clubs and social groups, dances, parties, and picnics are planned.

"We found that the more we saw to it that the men had a fairly good time the less difficulty they had with the sort of desperate and destructive drinking that military men sometimes go in for." He added: "It ended with our enlisted personnel having better opportunities for recreation than the officers had, but the officers didn't object, because they thought the results were worth it. On the whole it was a very good solution. Of course, it would be different under conditions of actual warfare."

Other officers who are familiar with disciplinary and recreational problems in military service corroborate this point of view.

In general, the men who cannot adjust to military life, and who succumb to excessive drinking, are probably the same kind of inadequate individuals for whom some assistance and supervision have to be devised in civil life. And often the type of help needed by inadequate and alcoholic individuals in their efforts toward emotional and social adjustments is more than the ordinary civilian or military community alone can afford.

Now we are really in a shooting

war with a large and growing Army. The general staff is so busy equipping and training men at this moment that it cannot be expected to look after the individual emotional problems of servicemen. At the moment, this is a civil problem and has to be handled by communities, not only through the U.S.O., but through every community organization. Great progress has been made in the last six months along these lines.

In some communities, until war is actually declared, men in uniform are discounted socially. After the declaration of war, however, their stock goes up as war tension rises and the public begins to appreciate soldiers and sailors. Civilians in any community, with relatively slight effort, can do a great deal to turn the interest of enlisted men from the inadequate and destructive types of amusement and drinking that men in uniform sometimes fall into when they are on leave or liberty. Until such effort is made by civilians and community organizations to provide normal entertainment, excessive social drinking may continue.

The alcohol problem in military service is essentially an emotional or personality problem, just as it is in civilian life. In army life, however, it is also directly related to the problem of release of unspent energy. In this respect recreations and diversions carried out by individuals or groups in sports, games, dancing,

and all social activities are useful. Although social measures do not get at the roots of the alcohol problem, I believe that 95 per cent of the men who drink too much while on leave would accept nonalcoholic entertainment just as readily.

All army training, of course, is to the end that the group will function well during an emergency. The alcoholic frequently thinks that he never has and never can make good at anything. Yet when a potential alcoholic does develop confidence in himself, he will often turn out to be definitely superior. So one thing to do for a potential alcoholic is to show him you think he is a man.

Another difficulty with many an alcoholic is that he has never learned how to amuse himself; he often drinks because he thinks there isn't anything else for him to do. If you can teach a man of this type how to do any one thing so that he will be better than some of the other men—whether it is climbing a rope, scrubbing a floor, doing the manual of arms, playing checkers, or pitching horseshoes—you are removing one source of temptation. If you can teach him how to dance so that he will feel able to step out socially, you will be removing another.

Perhaps another way of expressing a basic problem of the alcoholic is to say that he has never learned how to relax without liquor. The right sort of recreation, or help in finding some sport or hobby at which

he is at least average, is often an excellent way of helping him to keep straight.

If you are wondering why some of the statements made here use words like "often," "may," and "perhaps," the reason is that alcoholics differ. It is believed, however, that the types described here are typical, and that any officer who has the interest and the patience can be of great help in aiding such men to be a credit to their outfits.

In whatever form alcohol may be available as a beverage in the army, and whatever its effect may be, considered from the realistic point of view, it is present and is accepted as a part of life, along with food and drink. It is important, however, that moderation in drinking should be encouraged, or emphasized. It is also important that reasonable and wholesome facilities for relaxation and recreation be provided men in military life. And it is most important that further effort be made to discover and understand the type of individual who is inadequate, who tends to drink to excess in the escapist, addictive, or destructive patterns, and to keep him out of the armed forces of the nation. That is what physicians and neuropsychiatrists at the present time are trying to do. So far as they are successful there will be just that many less alcoholic derelicts and drug addicts to be cared for in Government hospitals in the future.

# “Search the Scriptures; for in Them . . .”

By George William Brown \*

USUALLY persons with social passion turn to the eighth-century prophets for Biblical support and stimulus. There is of course good reason for doing so, and many an otherwise hesitant champion of the social gospel has been encouraged to boldness both of action and utterance by the forthright example of the prophets. Anyone dissatisfied with the *status quo*, disturbed by iniquity in high places, concerned at the lot of the underprivileged, or annoyed by the extravagances of the overrich finds in the prophets unlimited ammunition for an attack upon the strongholds of social wrongs.

The writer will never forget his exultation when he discovered the major function of the prophets. Like many a preacher he is indebted to the late George Adam Smith for leading him into that open forum where the voices of the prophets, strong and unafraid, were lifted up against the inequalities, injustices, and malodorous practices of their day, which were little different then from those of today. If ever the Bible came alive it was when Professor Smith caused the prophets to pulsate with a vitality almost unbelievable in its significance.

But we do the Bible scant justice when we confine to the prophets our Scriptural explorations for support of social education and action. I was greatly interested in a paragraph on the Bible from Horton's recent *Our Eternal Contemporary* in which the author states that the Bible is a classic "and like other classics is eternally contemporary." In elaborating this statement he asserts:

"The Bible is one of those perennial classics which have survived their own age and been admitted to literary immortality. Books which achieve this rank are no longer mere products of a particular state of culture; they are culture-making and culture-sustaining forces. . . . When they are neglected, the culture languishes; when they are freshly related to contemporary needs, the culture revives; if they are wholly set aside, without being replaced by new 'books of power,' the culture dies, and only a new set of classics can bring it to life again. Let American culture, which was founded on the Bible and has forgotten the Bible, take note!"

This "culture-making and culture-sustaining" Book has, besides the prophets, other individuals who did justly, loved mercy, and walked humbly with God. Judgment may not have run down as waters about

\* Minister, West Presbyterian Church, Binghamton, New York.



them, and righteousness in their day may not have been a mighty stream; nevertheless, they stand as forebears of the prophets with similar convictions, living on higher ethical levels than their fellows; and by their God-inspired conduct they inspire those who live after them to fair play, to clear, clean-cut honesty, to brotherliness, and to a devotion to God so sincere as to have almost a New Testament flavor. Some of them despaired of the *status quo*; the hearts of some of them bled for the unfortunate; and a few of them, dreaming of an abiding place where "the passions, cramped no longer, shall have scope and breathing space," left their Ur of the Chaldees seeking "a city which hath foundations, whose builder and maker is God."

Since that last quotation refers to Abraham one does well to remember that back in his primitive time when polygamy and human sacrifice had the sanction of religion he practiced a magnanimity toward an avaricious nephew that would appeal to the tender goodness of Hosea and impress the forthright Amos. Abraham's magnanimity toward Lot, if sagaciously preached about, might soften some coupon-conscious industrialist and move him to generosity (at least to some of his relatives) even more promptly than the impulse created through remembering that his beneficence up to 15 per cent could be deducted from his income-tax payment.

Move on in Scripture to Joseph and stand with him as he refuses the seductive invitation of Potiphar's wife. Listen to him cry out: "How then can I do this great wickedness, and sin against God?" "Live pure, speak true, right wrong" had in him a champion. College students moving in circles where sexual light-heartedness obtains, or soldiers stationed in military camps where "exposure" is prophylactically and immediately treated, know, when they are reminded of Joseph's unequivocal wholesomeness, that there is something to being pure in heart.

Or take David. About two hundred years before Amos fulminated at Beth-el against those who were ready to "turn judgment to wormwood, and leave off righteousness in the earth," David was treating with the utmost generosity the skulking, treacherous Shimei who cursed him in his flight from Jerusalem and threw stones at him like an ill-bred schoolboy. Note David's forbearance when Abishai, the realist, proposed to deal thus with Shimei: "Let me go over, I pray thee, and take off his head." Or read the account of David's solicitude for Mephibosheth, the son of Jonathan, and read as well the familiar and always moving accounts of David's persistent refusal to wreak vengeance on his enemy Saul when he had Saul within his power. There is something so winsome about David, in spite of his well-known

weaknesses, that because of him it becomes easier to think that forbearance and generosity in the long run are more satisfactory than a "get tough" or "get mine" philosophy.

I am perfectly well aware that these unrelated incidents from a few Old Testament characters do not bear as close a similarity to social vision and passion as do the utterances and acts of the eighth-century prophets; nevertheless they are illustrative of the fact that long before Amos and his contemporaries there were in these Biblical personages not only crepuscular manifestations of social vision but, more important, qualities of character which are prerequisite to social action. They also indicate that the great characters of the Bible are fruitful source material for much that precedes and much that produces social vision and action.

These reflections upon great personages of the Bible who antedate the eighth-century prophets convince me that the soil in which social interest and passion germinates is religion. These Old Testament characters were pre-eminently religious men. They were men of God. Of them Professor Bowie, of Union Seminary, has written:

"They believed that the secret of this world is not contained in the things which are seen. They believed in the mightier spirit of a living God. . . . They knew that their lives could not move forward with certainty and power until they were

linked in deliberate awareness with those purposes which are eternal."

When one lays down D. R. Sharpe's biography of Walter Rauschenbusch he knows that he has looked into the very soul of the greatest of the modern social prophets. One is impressed with Rauschenbusch's superb mentality, his indefatigable zeal in socializing Christianity, and his astonishing success in winning adherents to a full-orbed Gospel, but even more with the profoundness of his religious life. Sharpe says that when he found Walter Rauschenbusch he found "an infinitely lovely soul—serene, simple, courageous, honest, and friendly." From Rauschenbusch's "Postern Gate" he quotes:

*"In the castle of my soul  
Is a little postern gate,  
Whereat, when I enter,  
I am in the presence of God."*

Rauschenbusch, the eighth-century prophets, and the great characters of the Bible were what they were in the realm of social vision and action because through some postern gate they were often "in the presence of God." In one respect I hesitate to say, "Back to the Bible!" because of what that phrase often connotes, but when I reflect on the religious experience of the personages of Scripture and the kind of living and doing which that religious experience produced I say with all my heart, "Back to the Bible!"

**April 28,  
1943**

After Easter, what? In many Churches, a letdown; for many Christians, a continuation of normalcy. But not so in the New Testament. It may be a literary accident that in our New Testament the "Gospels" are followed by the "Acts"; but accident or intent, this order is symbolic of a vital truth in Christian experience. The Gospels give us Jesus proclaiming the good news in and through his life, culminating in his victory over death; the book of The Acts immediately following shows men in action under the power of the living Christ. From proclamation by Christ to life lived by his disciples, in his Spirit, upon a higher level of action!

Because there was a first Easter, Jerusalem and Antioch, Macedonia and Rome came to feel the impact of the Spirit of the living Christ through the "acts of the apostles." Because there has been an Easter in nineteen hundred and forty-three, will our community, our city, our state, our nation similarly feel the informed and fearless impact of modern "acts of the apostles"?

## **Delinquent Girls**

The United States is winning battles on military fronts and on assembly lines. We are losing heavily on the home front in the moral character of our teen-age youth. This defeat is the more bitter and menacing in that the worst toll is among teen-age girls. Even more serious is the fact that the carriers of venereal diseases are increasingly found among this high-school group of girls who are not professional prostitutes but "pickups."

J. Edgar Hoover, Director of the Federal Bureau of Investigation, has released comparative figures for 1941 and 1942 for juvenile delinquency. These statistics show an "alarming breakdown" of the moral standards of girls, he declared, the number of girls under 21 years arrested in 1942 being 55.7% over 1941. The following figures support this view:

*Percentage of increase in arrests in certain crime classifications during*

*1942 over 1941*

<i>Offense</i>	<i>Boys under 21</i>	<i>Girls under 21</i>
Prostitution and commercialized vice		64.8
Other sex offenses		104.7
Rape	10.6	
Assault	17.1	
Drunkenness	30.3	39.9
Disorderly conduct	26.2	69.6



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During the years 1939-1941 the age of the most frequent arrests was 19 years; in 1942 it was 18 years—one year younger.

According to *The New York Times*, Mr. Hoover attributed the sharp increase in juvenile crime to a deplorable lack of parental guidance and discipline in the homes, as well as boom conditions and easy money in the hands of youth accompanied by a sense of “wartime abandon.”

## **Absenteeism— What Is It?**

Absenteeism is the word-of-the-month. It is one of those “flash” terms that, slogan-wise, we as a people are apt to use with too little discrimination and meaning. For many it expresses their sense of urgency that

production be speeded up; for some it is a club over labor; for others it indicates a social situation needing attention.

Just what is absenteeism? By the Government it is defined as “justifiable and unjustifiable absence of a worker from the job during scheduled hours.” Philip Clowes, Assistant Director of the Labor Production Division of the War Production Board, says absenteeism may be “unavoidable, preventable, and inexcusable. . . . Sometimes it is the worker’s fault and often it is not. The causes of absenteeism are rarely if ever the same in any two plants. Poor housing, bad transportation, long hours, unsatisfactory working conditions, illness and accident—any combination adds up to absenteeism.”

This interpretation is confirmed by a report in the *Detroit News* from “Detroit’s biggest employers of war workers.” “In order of their occurrence these factors are primarily responsible,” the report stated: “illness of the worker or a member of his immediate family, job shopping, long hours, inadequate housing and transportation, time out for reporting to draft boards.” Two members of the House Naval Affairs Committee, reporting after an investigation on the West Coast, “attributed absenteeism largely to bad housing, transportation shortages, high earnings, long hours, bad weather, and the nature of the work.”

Grenville Clark, attorney, who helped to draft the original Service Act, told the Senate Military Affairs Committee that liquor is responsible for a large share of absenteeism. Representative Joseph R. Bryson, of South Carolina, has introduced bill HR2082 because, he explained, of “growing concern among Congressmen over the problem of absenteeism.”

How may it be arrested? The “work or fight” alternative has been urged. Two other solutions go more to the root of the situation. Wendell Lund, Director of the Labor Production Division of the War Production Board,

declares that experience to date proves the value of the labor management committees, about 2,000 of which are functioning in war industries. "These have aided," he has said, "in solving the problems of health, housing, and transportation—the fundamental problems of absenteeism." A second solution is advanced by L. B. F. Raycroft, a regional director of the War Manpower Commission: definite furlough periods for war workers who are on a heavy work schedule. "Furloughs are necessary and vital under the strain of topspeed, full-time war production. The human system was never intended to withstand strain indefinitely. The armed forces recognize this fact and provide for furloughs." Where men are working seven days a week—as many are—and even on a six-day week under current wartime pressures, nature asserts itself unless its laws are obeyed.

**Two Bills** Two bills now before Congress are of grave significance. One seeks *postwar compulsory military training*. (S701 and HR1806.) These have been referred to the Military Affairs Committees of which Senator Robert R. Reynolds and Representative Andrew May are the respective chairmen. It is relevant to recall in this connection a statement in the report of its Committee on Social Education and Action that General Assembly adopted in 1941:

"However great the necessity under the present circumstances of the steps taken by our Government to prepare for a military emergency, the Church insists that no democracy can be sustained in an atmosphere of militarism. We note with approval and assurance that the Military Training and Service Act is viewed as being temporary, for the act contains the date for its own expiration. The present armament program must likewise be regarded as temporary. We call upon the members of the Church to hold to the vision and spirit that tolerate these measures only within the limits of the emergency."

A National War Service Bill has been introduced in the Senate (S666) and in the House (HR1712) and has been referred to the Military Affairs Committees of those bodies. The bill would give the President authority to conscript for labor men between 18 and 65 and women between 18 and 50, with some exceptions. The outstanding issues raised by the bill seem to include the following: (1) It would result in what is, in effect, compulsory labor. (2) It provides registration and conscription of women, a step which involves far-flung consequences for the home. (3) Unless amended, this bill does not include any provision for the recognition by the Government of the rights of conscience, such as is found in the Selective Service Act. While ordained clergymen and students of recognized theological and divinity schools are exempt from service, the bill does not provide for those who, on grounds of conscience, oppose engaging in war work.

## *Needed — Trained Leaders*

The following ventures in leadership training will be available during the coming summer.

**Work Conferences.** For young people, 17 years and older, who have completed high school. These are a revision of the usual summer conferences in that they center in social action. The program will include four hours of work daily, which will be (1) socially significant; (2) in co-operation with the community, and (3) interpreted in terms of Christian faith and life through daily study, discussion, fellowship, and worship. Following are the locations, dates, leaders, and costs for registration, room, and board (subject to change).

<i>Location</i>	<i>Dates</i>	<i>Cost</i>	<i>Leaders</i>
<b>Chestnut Ridge</b> near Morgantown, West Virginia	June 19-26	\$10.50	Rev. Ray Harmelink Rev. Lee Klaer
<b>Labor Temple,</b> New York City	June 12-19	12.50	Rev. Lawrence Hosie
<b>Camp Gregory</b> near Ithaca, New York	June 26 to July 3	12.50 (tentative)	Rev. Leon D. Sanborne Rev. Schubert Frye
<b>Dodge Community House,</b> Detroit, Michigan	June 28 to Aug. 2 (8-week conference)	50.00 (approximate)	Rev. Henry D. Jones

**Youth Caravans.** Each of the caravans is made up of two boys and two girls between the ages of seventeen and twenty-five, with a competent leader somewhat older. After an initial week of combined training, each caravan will spend a week in each of four different Presbyterian parish situations, helping the local pastor in his total program. The caravan renders needed manual labor, program assistance, and leadership in some social action project. The cost to each caravan member will be traveling expenses from home to the training center and back home from the last work station. Four or five caravans are planned, to do their work in Ohio, Indiana, Pennsylvania, West Virginia, and Wisconsin. Applications and information about Work Conferences and Youth Caravans are available from Rev. Ray J. Harmelink, 2010 Commonwealth Building, Pittsburgh, Pennsylvania. Plans should be made early!

**Wooster Leadership Training School**—For Adults—July 26 to August 7.

1. "Postwar Reconstruction—Immediate Tasks" and "Long Term Objectives," a two weeks' course led by Rev. Cameron P. Hall.

2. "The Church and Organized Labor," a seminar during the two weeks, with Mr. Hall as the convener. Membership in the seminar will be limited, and applications should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia.

**San Anselmo Leadership Training School**—For Adults—August 2 to 13.

"Christian Bases for World Order," a two weeks' course led by Rev. R. Murray Jones, of Glenwood, California.



# Wartime Service Reporter

## Let Love Loose

By Charles Tudor Leber \*

WHILE the statesmen of the world look ahead to the days of reconstruction, Christians of the world know that the need that exists now must be met NOW! It is not enough to say, After the war we will need to send food to the nations meeting starvation, revolution, and disease. Today, as Madame Chiang Kai-shek has so dramatically put it, we must strengthen the life of those nations fighting so desperately to save their civilization.

Through the Wartime Service Commission European Church leaders and youth are being trained in schools and colleges that they may pour into their nations, when the time comes, Christian leadership; food and money is going into the rehabilitation projects through China Relief; 120 Christian Missions orphaned by conditions of war receive funds to keep personnel and program operating; the Bible reaches thousands of prisoners of war in internment camps and prisons; American doctors and nurses work with Chinese to combat epidemics and to relieve war casualties.

The following excerpts from letters all received within the past three months from orphaned missions and from our medical missionaries on the field indicate the financial aid being given and the acute needs in the area of medical relief.

"I thank you for the assurance which you give on the subject of funds which the Orphaned Missions fund can grant us for the year 1943. Our thanks are great toward the American Churches who thus sustain our work."

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"The work of the hospital continues with unabated fury. Clinics and outpatients are above former years by a large margin. Financially the receipts are greater, but actually the amount is less in buying power. On Friday I saw 100 patients—one of my busy days. The last of the month will find the pressure decreased, I hope, for I expect an intern to be here by that time. I am going ahead now with plans for my nursing school in spite of the fact that I am not sure that I'll have enough money to support it. China needs nurses and doctors so badly, and I guess the only way to get them

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\* Secretary, The Board of Foreign Missions of the Presbyterian Church in the United States of America.

is to train them. But it cannot be done without support."

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"I am happy to be back in the hospital even if it is only in the clinic. The rest will come later. Dr. X, a Christian Chinese, as medical director, with the rest of the Chinese staff is doing very well. I am happy that I had something to do in training him for this work even when others thought he could not do it. The Chinese in all departments are carrying on wonderfully well."

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"Our Chinese doctors, living on half their salaries, all have very good local reputations and could easily have opened offices and begun practicing, but they all preferred to stay with the hospital."

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"The medical work continues, although with increasing difficulties, especially with the long-established practice of pushing the use of quinine into rural districts as part of the malaria-control work of the hospitals."

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In other communications doctors and nurses call out to the home Church through its Wartime Service Commission to increase support to meet these war emergency needs:

1. All avenues for getting in medical supplies has been closed by war activities. Doctors must have money to buy drugs on the field.

2. The continuing high cost of supplies makes for increased financial responsibility on the part of the home Church.

3. West China is producing certain modern drugs that may be purchased by the national and American staff if currency is available.

4. Maintenance of the national staff is too low for living costs. It must receive supplement if there is to be physical fitness for increased staff duties.

5. We must have reinforcements for the hospitals functioning in West China.

6. Trained personnel is needed to work throughout the villages in public-health work because of the greater number of epidemics and the low diet problems.

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Ben Robertson, Jr., reported missing after the recent tragic disaster of the *Yankee Clipper* at Lisbon was one of America's younger and promising newspaper men. He had confessed that first-hand experience with suffering and danger in Europe changed his life. After returning from war zones he wrote: "It lifted a tremendous weight off your spirit to find yourself willing to give up your life if you have to. I discovered Saint Matthew's meaning about losing a life to find it."

This is the hour for the Church of Christ to find new life by letting loose its love across our hungering, broken world.

# *Education for World Order*

*By Eduard C. Lindeman \**

THE central proposition of world order was well stated as early as the middle of the seventeenth century when John Milton wrote in his sonnet to Cromwell: "Yet much remains to conquer still; peace hath her victories no less renowned than war."

The idea of a governed world begins with a choice between chaos and order, anarchy and government. As a matter of fact, it is not a two-valued but a multi-valued proposition in which we can conceive of a role somewhere between a minimum and a maximum of world order. There is now no doubt in the minds of most people that the world is traveling toward a unity based on science though not yet based on morality or politics.

The proposition now confronting us is how to bring about a genuine intellectual and moral conviction on behalf of world government that will withstand the tensions of crisis. We must make the assumption that crisis is not going to diminish in our world even though we have world government and some kind of basic security. During the next fifty or one hundred years emotional difficulties will increase. Even with security

there will be crises which cannot now be foreseen.

Three alternatives, all of them inadequate, present themselves with respect to this proposition: The Quaker testimony, which refuses to engage in all acts of war and all acts accompanying war, will not stand up in the face of total war. The Christian exhortation is not sufficient for those dealing with functional problems. Training youth so that on reaching adulthood they will have predisposed attitudes in this direction and behave accordingly is impractical. Youth have to adjust themselves to the adult world, and unless some corresponding change is made among adults there will not be enough liberals to bring about a liberal change.

We must, therefore, find a fourth alternative—some form of adult education with a practical conviction with respect to world government which would become deep-seated among opinion-making adults.

The questions then before us are: (1) Who in particular is to be educated? (2) What set of values is predicated? (3) What devices are most likely to succeed?

## *Who Is to Be Educated?*

From the point of view of the behavior of adults the following

\* Educator and lecturer, New York School of Social Work, Columbia University. Summary of an address before the National Peace Conference, June, 1942.



groups have been found most influential: (1) Business and professional men in small towns and cities. An important group, who are often cut off from opportunities for discussion and other methods of informal education. (2) Farmers. Great stress should be placed here because the Senate, which is more definitely rural in point of view than the House of Representatives due to its method of selection, determines questions of international policy. (3) Trade unions. The American trade union movement will soon have consolidated its own struggle for basic rights, since they are now generally legally accepted. The task will then begin of getting more genuine ideals into the labor movement, a terrific task because we have no background of experience in this field. (4) Religious bodies. Increasing emphasis is being given to this group at present. The experience of the past ten or fifteen years indicates that, despite the divisions of sectarianism, religious convictions provide a tenacity of purpose and willingness to sacrifice. Both of these qualities will be required in the next few years in extraordinary degree. (5) Women in organized groups. (6) Organized consumer groups.

### *Principles*

What values are to be predicated for an adult education mass movement? There are two simple ones to begin with: (1) "Order is better than

chaos." This must be taught in some new way in order to make a genuine intellectual as well as moral conviction since the behavior of the United States in the past twenty years falls short in the light of this value. (2) "The value of sacrifice." There is dispute on this question. Some say that if we want the United States to enter into a world order we must not talk of sacrifice. Our action must be interpreted in terms of advantage to the nation and to the individual. There is a strong belief, however, that the American people can be told that we must accept some sacrifice in order to get a far-off gain, something even in the nature of atonement because of our large share in the responsibility for the course of world events.

### *Methods*

What devices are most likely to succeed? We must recruit and train a group of at least three thousand professional adult educators, one for each county in the United States, who would in turn enlist volunteer help. These leaders can be secured from the universities and colleges from among those whose energies, except technical skill, are not being fully utilized. Unfortunately, college technicians, no matter how strong their original devotion to peace, once they are called to Washington tend to think and speak only of winning the war.. Farm organizations are another valuable reservoir of potential

leaders, particularly for work in rural areas. The whole education movement in American agriculture has grown out of a Washington conference of professors of philosophy called by the then Secretary of Agriculture Wallace. Additional leaders will be found among the trade unions, religious organizations, and consumer groups.

Adult education must be carried on in small groups, since it can be effective only when the groups are small enough to permit all the members to participate in a conviction. Consequently the leaders selected will require training primarily in the discussion method. Mass meetings and pamphleteering are good educational devices, but they are not as effective as small group conferences where there is a general give-and-take of information and opinion. Such meetings are more likely to result in the kind of convictions that endure over a period of trial.

The determination of subject matter will have to be left to a central group. Content now falls into the following types: (1) The tariff in

relation to world government. The tariff issue by itself can defeat us unless we can make people, who now imagine that their welfare in the past was due to the tariff, realize that they will find an even wider welfare in the future if they change their attitude toward the tariff. Even as late as 1928, when we were asking the Governments of the world to sign the Kellogg Pact, we were passing the Smoot-Hawley Tariff. (2) Race relations as a national and international problem. Here we must give people who have an emotional feeling about race relations an opportunity to translate that feeling into action. There are many opportunities now for improving race relations which did not exist six months ago. (3) Police power in world government and its analogue in civil government. (4) The feasibility of political pluralism. We can have world order without identity of ideology and form among the constituent governments in a federal or federated system. Working out the details of this is, however, going to be one of our most difficult problems.

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*Amid the turmoil of the tempest's din  
When systems shake and nations rent in twain  
Become a holocaust of fear and sin,  
Lord, let us hear Thy still small voice again.  
A glorious company of sainted souls  
Have stood in every age along with Thee  
To wrest from earthquake's havoc and the coals  
A new world and a nobler destiny.*

—Georgia Harkness.

## Labor and Economic Reconstruction

(Continued from page 10)

government will have to maintain a public works program of sufficient magnitude to provide a job for every person who cannot find a remunerative place in private industry.

If such a policy should be put into operation in the period of postwar economic reconstruction, obviously it would be of great benefit to labor. Full employment would mean good wages and, therefore, adequate opportunity for labor organization. The possibility that Congress might wipe out labor's recent legislative gains, or in any other way unduly restrict the activities of the unions, would be negligible.

My own opinion of the merits, feasibility, and necessity of large public spending in the period of postwar economic reconstruction is in line with that of Professor Alvin H. Hansen and his colleagues on the National Resources Planning Board. Here are pertinent paragraphs from their pamphlet entitled *After the War—Full Employment*, issued in January, 1942:

*"We have to make up our minds as a nation that we will not permit a postwar depression to overwhelm us. We do not have to take economic defeat after the military victory is won. We can, if we will, maintain business prosperity. We can sustain a continuing demand for goods. We can keep industry going at high levels. We can maintain substantially full employment. We can achieve a society in which everyone capable of and willing to work can find an opportunity to earn a living, to make his contribution, to play his part as a citizen of a progressive, democratic country.*

*"If purchasing power is maintained at a high level, we need have no fears that . . . private business can and will do the*

*job of production. It is the responsibility of government to do its part to insure a sustained demand. . . . To fulfill its responsibility it needs the hearty co-operation of business, labor, farmers, and the professions in the great task of developing a vigorous, expanding, and prosperous society."*

Which of the two possibilities that I have tried to describe is the more likely to be realized? I have no confident answer. When I reflect upon the insidious and enormous power of American plutocracy I am inclined to be pessimistic. On the other hand, when I recall the education which the people have received from the economic events and political personages during the last decade and a half, I have some hope that by 1944 they will choose for their rulers men who believe in labor organization and social justice.

About two future contingencies I can speak confidently. First, the millions of returning soldiers and sailors with their knowledge of the almost unlimited productive capacity of our industries, as shown during the war, will demand the opportunity to earn by honest labor a decent amount of that enormous potential product. I do not believe that an economy dominated by the philosophy of "free enterprise" will be able to meet that demand.

The second positive statement that I can make with some confidence is this: Unless the middle classes, that is, the comfortable farmers, the members of the professions, the small business men, and the majority of the "white collar" classes, cease to get their opinions, directly or indirectly, from the daily papers and strive to acquire a greater amount of realistic economic intelligence than they now possess, they may exercise sufficient voting power to place the champions of "free enterprise" in control of economic reconstruction after the war. From such a calamity may the good Lord deliver us!



# Sanctuary

*The Easter Season 1943 \**

## The Living Christ Unites Us

From the rising of the sun to the going down of the same,  
May the Lord's name be praised!

## A Hymn of Joy and Praise

*(Sung jubilantly by Japanese students in college and in conference vespers at the close of summer days.)*

From all that dwell below the skies  
Let the Creator's praise arise:  
Alleluia! Alleluia!  
Let the Redeemer's Name be sung  
Through every land, in every tongue.  
Alleluia! Alleluia!

*Hymn 388 in The Hymnal (1933).*

## Prayer of Thanksgiving and Petition

We thank thee, our heavenly Father, that we are the heirs of a tradition in which so many men and women of so many ages, races, and tongues have had a part. We praise thee that in this day of division and conflict we may still have communion in prayer and song with fellow Christians among people who are known as our enemies. Hasten the time when all followers of Christ may again worship and serve together in a fellowship deepened and purified by the times of trial through which we are passing.

Hear us as we make known to thee our needs for this day, for no need is too small for thee to hear, no burden too great for thee to bear with us. Hear especially the petitions we offer in silence before thee. . . .

Accept our sacrifice, O God, and continue with us this day and all the days, we pray through the living Christ our Lord. Amen.

## "The World at One in Prayer" <sup>1</sup>

*(Hear these prayers uttered by many Christians in many lands to the one God in the name of the living Christ.)*

### CHINA

Dear saving Lord, make me a bamboo pipe that I may carry living waters to nourish the dry fields of my village.

Wearing our straw hats and carrying our hoes, we go to our fields praising thee, O Lord. Thou art the spring wind; we are the grass. Blow thou as thou wilt.

\* From a service prepared and led by Willis Church Lamott, former missionary to Japan and now Director of Missionary Education, Presbyterian Board of Christian Education.

<sup>1</sup> Adapted from *The World at One in Prayer*, by Daniel J. Fleming. Harper & Brothers, Publishers.

## CHOSEN

As the fire under the stone floor of my dwelling place burns brightly to warm my house, so may the love of God warm my heart and the hearts of those who step over my threshold.

## INDIA

O Thou who didst send thy Gospel of peace over the seas as the white rice bird hovers over the swaying paddy fields, fill us with thy peace. As the jasmine sends its fragrance out into the night, so send the fragrance of thy Gospel into the world. As the lotus sways on its delicate stem and makes of the tank a thing of beauty, so make our lives like the lotus in the tank of life, that the heart of the wanderer may rejoice when he comes to us.

## AFRICA

Lord Jesus, you be the needle and I will be the cotton thread. You go through first and I will follow wherever you may lead. [A child in sewing class.]  
O God, drive me in like a nail into mahogany, a nail that cannot be pulled out.  
[A crown prince.]

## JAPAN

As the cherry blossoms quickly fall and are forgotten, so in Thy bounteous mercy grant that our sins may be shed and remembered no more. Give us and give to our children the unchanging bravery of the pine, that we too may face the storms of life unconquered and unafraid. Give us the courage of the plum to flower gloriously in the midst of bleak adversity. And give to us throughout the years the straight, strong, tough fiber and the resilience of the green bamboo.

**For Meditation**

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you." Jesus said that.

"The fighting spirit among our soldiers requires that they hate with every fiber of their being." Lieutenant General Leslie J. McNair said that.

"While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. We should use our energy to better purpose, so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world with all nations participating on an equitable and just basis." A woman who has suffered, a woman of a people whose suffering during the past six years has been unparalleled in our generation—Madame Chiang Kai-shek, said that.

We have not suffered. Shall we say that the fighting spirit requires that we hate with every fiber of our being?

The Chinese people—long-suffering, patient, full of endurance—believe that "recrimination and hatred will lead us nowhere. We should use our energy to better purpose, so that every nation . . ."

Will our Christianity be able to stand when we face our enemies again after the war is over? Will our religion be strong enough to stand, if we hate our enemies with every fiber of our being?

"Love your enemies, and pray for them that persecute you." That was the way of the Living Christ.

# The Workshop

**Interracial Party.** For the second year the boys, girls, and adults of Second Presbyterian Church and of Faith (Colored) Presbyterian Church in Germantown, Philadelphia, enjoyed a joint Christmas party and entertainment. A year before, the people of Faith Church were hosts, and this past December the people of Second Church entertained their neighbors. Both years, and especially the first one, some sceptics held their breath; but two happy experiences have proved that people of different races can have a good time together.

Mixer games and simple folk dances were used to break the nonexistent ice, and so strenuous was the participation that the warmth created a surplus of rollicking feeling that spilled over into spontaneous singing of Christmas carols. Then came "the program" with skits, readings, stories, junior-choir numbers—not to forget the preceding "welcome" and "response." As the boys and girls sat in the audience with one another, segregation was apparent only on boy-girl lines, not racial. Then followed a Santa Claus who distributed ten-cent gifts to everyone (which members of both churches had brought with them). Then songs and refreshments around the tree concluded the evening.

One of the greatest educational values was in the joint committee meeting prior to the party to plan the program, refreshments, decoration, gifts, et cetera. There is no room in this democratic procedure for either *noblesse oblige* or feelings of it; there is only room for Christ. *Reported by John Dillingham, minister of Faith Church, and Ralph N. Mould, minister of Second Presbyterian Church, Germantown, Philadelphia, Pennsylvania.*

**Resolution on Gambling.** At a dinner attended by 254 officers, representing 45 of the 48 Churches of Newark Presbytery,

the following resolution was presented and unanimously adopted in the midst of the address of Wilbur La Roe, Jr., prominent Washington, D. C., attorney:

WHEREAS, the emergency confronting our nation requires a maximum contribution by every citizen and avoidance of waste of every description

AND WHEREAS gambling is a waste of resources

AND WHEREAS professional gamblers make no useful contribution to society but on the contrary injure society by inducing men to obtain money from other men without service or compensation

THEREFORE BE IT RESOLVED, That the Officers of the Churches of Newark Presbytery do hereby declare war on gambling and on gamblers and pledge for themselves and for their Churches relentless battle against this social evil and those sponsoring it.

AND BE IT FURTHER RESOLVED, That Mayor La Guardia be congratulated upon his courageous campaign against bookmakers and other gamblers in New York City.

AND BE IT FURTHER RESOLVED, That copies of the Resolution be sent to the Public Press, to the Mayor of the City of Newark, to the United States District Attorney, to Mayor La Guardia, and to each Commissioner of the City of Newark. *Reported by Joseph Hunter, Stated Clerk, Presbytery of Newark.*

**Juvenile Delinquency** is on the increase in Kalamazoo, Michigan, as the result of wartime conditions. The Social Education and Action Committee of Kalamazoo Presbyterial is greatly concerned about this and the increasing consumption of alcohol. After some consideration the committee invited the head of the Civic Recreation Department to speak at their meeting. He suggested enforcement of



the curfew law, which in many cities has been neglected or not thought necessary.

Members of this committee were asked by the city manager to attend a meeting at which persons from various organizations, the police commissioner, and the city attorney were present. There was frank discussion, and suggestions and recommendations were made. The city manager laid the decisions before the City Council whose action is most gratifying. They hope to have another woman with police authority to survey and report on the situation in Kalamazoo and what could be done to correct and prevent juvenile delinquency. *Reported by Mrs. George Little, Social Education and Action Secretary, Kalamazoo Presbyterian.*

**Peace Action.** The following is a letter to a minister who led a class in a summer conference:

Possibly you don't remember me, but I was one of the fellows in your Just and Durable Peace Class at Blair I this summer. I have to tell you what a real effect your class had on us. After going home and having an opportunity to digest what Blair had stuffed us with, Earl and I decided to start a weekly discussion group on the topic of the "Postwar World." We managed to get a small group of ten or twelve high-school kids altogether to come to our parish house Thursday evenings to have an hour bull session on the peace. We tried to divide the subject into political, economic, social, and religious aspects, too. The group was interdenominational.

We also had a shelf of books on the subject in the public library, being kindly assisted by the librarians.

Now that I've come out here to Wooster, I was lucky enough to be able to stimulate some more interest in the topic, and the result was that Freshman Forum (the young people's society that meets Sunday mornings) has carried on a program series on "A Just and Durable Peace." Various profs have spoken for half a meeting, lead-

ing a discussion during the second half. We spent five Sundays on the series, concluding with a discussion of what we could do to work for a better world now. We hit upon several ideas, including contribution to the American Bible Society, Red Cross work, and leadership in the local Y.M.C.A. groups—all of which have been started.

**Social Action News.** An increasing number of social education and action committees are sending out to the Churches of the synod or presbytery monthly news-sheets. Some of these are printed and some are mimeographed. Frequently they include items from the monthly bulletins sent to S.E.A. chairmen from the Department of Social Education and Action and quotations from SOCIAL PROGRESS. Often special emphases or programs, useful in the promotion of social concern, are outlined and materials given. The February issue of *Social Action News*, published in the Synod of Nebraska, contains material on the purposes and need of an antisiphilis program and information as to bills pending before the state legislature; a quotation from the article, "In the Power of the Spirit," by Sir Stafford Cripps, in the February issue of SOCIAL PROGRESS; a listing of available materials on the problems of a just and durable peace and interesting items as to the S.E.A. activities being carried on in the various Churches.

**Brotherhood Observance.** The Department of Social Education and Action would like very much to receive reports from the Churches in which Brotherhood Day was observed during the month of February telling: the various types of programs and activities, such as intergroup meetings, program material used, and a report as to whether the pamphlet on the brotherhood observance, which was sent from the Department to every minister in the Church, was found to be helpful. Please address reports to the Department at 830 Witherspoon Building, Philadelphia.

# About Books

**Religion and Health**, by Seward Hiltner. Macmillan. \$2.50.

The careful student of Church history will discover that there has always been a close relationship between religion and health. In the days of the Primitive Church the religious leaders were the protectors of health. However, from the latter part of the Middle Ages until comparatively recent times, religion and health have been progressing in different directions. Medical workers have been educated largely upon materialistic philosophies of health, while religious workers have been trained without a recognition of a specific relationship between the two fields.

During the last century, however, the picture has changed considerably. Due to the rise of the science of psychology there has been an increasing recognition of the relationship between the mind and the body and the distinction between organic and functional disorders. Distinguished physicians, such as Richard Cabot, and psychologists, such as Henry Link, have been notable in their recognition of this relationship.

This new book by Seward Hiltner is the most complete volume of its kind yet to be written. Through his work as Executive Secretary of the Commission on Religion and Health for the Federal Council of the Churches of Christ in America, he is well qualified to speak concerning recent trends in this field.

Although the book deals with the pastor's problems of counseling and ministering to the sick, it is not addressed exclusively to the clergy. The following chapter titles: "Mental Health and Religious Education," "Religious Education and Mental Illness," "Community Resources," and "The Church in Relation to Other Institutions," suggest the scope of its interests.

The language of the book is nontechnical and its style is interesting. Based on latest researches in mental hygiene, psychiatry, and psychology, it will be a stimulus to all who are interested in the relationship of these subjects to religion.

THOMAS FRANKLYN HUDSON

**Love Against Hate**, by Karl A. Menninger. Harcourt, Brace. \$3.50.

In this book Dr. Menninger, the clearest psychiatric writer in America, moves toward a position more constructive in its social implications than that found in his previous works, *The Human Mind* and *Man Against Himself*. The theme of the book is gaining control of the hostile impulses within us so that they may be used in the service of constructive ends.

Following chapters analyzing the frustrations of children and those of women, the writer devotes himself to a positive discussion of work, play, faith, hope, and love as solvents of man's destructiveness. Much of the treatment is strikingly original.

There are two kinds of approach to better human beings in a better society, says the author, and these are typified by "dragon slayers" and "Grail hunters." Psychiatrists are suggested to be the former; ministers, the latter.

In his search for the deepest meaning of love, however, the author himself seeks a Grail. He does not really find it, the reviewer believes, because the philosophic assumptions behind his point of view are still too mechanistic and are to be identified with the latter stages of Sigmund Freud's thought. But he is on the road, and offers many important signposts.

SEWARD HILTNER

**Religion in Illness and Health**, by Carroll A. Wise. Harpers. \$2.50.

The cordial reception this book has received indicates both its unique value and

also the growing interest in the field suggested by the title. The author writes from many years of experience as a mental-hospital chaplain and hence as a student of religion in illness and in health.

Religion, he finds, may make for illness or for health, depending not only upon the ideas it has but also upon the way the person uses it. He may warp it, and then it becomes unhealthy; or he may, through it, disclose insights which stabilize and integrate his life, and then it is healthy. This basic point is well documented from the author's own experience and his wide reading.

The volume is divided into two sections. The first summarizes the scientific findings on the basic meaning of illness (physical and mental) and of health. The second section shows how religion is related to illness or to health.

This was a Religious Book Club selection. Its findings are basic and authoritative. While the reader may find the style a bit slow at times, the book will abundantly reward his effort.

SEWARD HILTNER

**The Psychology of Dealing with People: Serving the Need of a Feeling of Personal Worth**, by Wendell White. Macmillan. \$2.50.

This is a revised edition of a book published some years ago. It is in four sections, dealing respectively with: techniques of dealing with other people; preventing wrongdoing; preventing mental abnormalities; and furthering mental health.

It would be a trifle unfair but not wholly inaccurate to consider this volume an academic version of *How to Win Friends and Influence People*. This is not because it deals with the need of a feeling of personal worth, for that is essential, but because its method of treatment is through techniques to make one appear to have this feeling whether or not one deserves it. Most of the techniques are what we might call the "good manners" of ordinary hu-

man relations, and as such they are helpful, as is Dale Carnegie. The danger is that one confuses them with goals, especially when they do not emerge from genuine inner feelings. A real psychology of dealing with people must have a base which this volume lacks.

SEWARD HILTNER

**Discovery: A Guidebook for Living**, by Robert M. Bartlett. Association Press. \$1.50.

Young men and women were in the mind of the author when this book was planned. He knows all too well what youth are facing today, and what will happen to them if they do not have undergirding ideals and guideposts.

The big idea back of this book is to put before youth in classified form a great many of the basic values that modern leaders have discovered, as the goals they strove for, the satisfactions they found, and the hopes they had in a better world. For example, youth who are facing tomorrow's world will find the American philosopher, Irwin Edman, telling them that civilization will not die. Is a youth trying to understand his neighbor? He may turn to page 72 and find a pungent statement from William Allen White, and on the opposite page, from Jane Addams. Is youth seeking a faith to live by? Helen Keller, Stanley Jones, Richard C. Cabot, and others, have a word to say. Somebody has truly said of this book that it is the sort of notebook which a young person might have if he had interviewed a great many of the outstanding people of recent times, and a notebook well worth owning.

EARL F. ZEIGLER

**How to Win the Peace**, by C. J. Hambro. Lippincott. \$3.00.

The enforced exodus from Europe has brought to these shores no one more distinguished or able than this author. Mr. Hambro is president of the Assembly of the



League of Nations and president of the Norwegian Parliament, and those who have had the privilege of hearing him on the public platform and have hoped to have a book from him will find their anticipation more than fulfilled in this volume.

That he is a citizen of one of the smallest nations and at the same time is head of the greatest international body is a reminder of the spiritual and intellectual resources that are at hand among the smaller nations. This book, with its keen insight into European affairs, gives emphasis to this fact.

The author is one of that growing number of leaders who hold that there must be an interval after hostilities before anything in the nature of a peace settlement is attempted, and some of the problems involved in such an interim period are here discussed. The author is also a strong adherent of the League of Nations, not out of dogmatic stubbornness, but, rather, in the light of experience in which the strength of the League is revealed, as is also the lesson for its further strengthening. Mr. Hambro is most helpful in pushing back the basis of peace to the ideas that possess a people and that, in turn, give international importance to national educational systems.

The reader will find a wealth of practical insights drawn from the author's firsthand acquaintance with outstanding personalities the world over and from his own place of leadership at Geneva. Here is indeed a book that one will enjoy reading while at the same time one is profiting richly from it.

C. P. H.

**Report from Tokio**, by Joseph C. Grew. Simon and Shuster. \$1.00.

Mr. Grew returned to the United States from Japan in late August, 1942, a passenger on the exchange ship *Gripsholm*. He had spent ten years in Japan as American Ambassador in the midst of Japan's preparation for the planned conflict in which we are now engaged. He had

watched the constant strengthening of Japan's military machine, the piling up of reserves, and finally the immeasurable ambition for far-flung conquest. Of these things during the past ten years he had kept his Government informed. During 1941, when it became apparent that the military machine would make a "do or die" attempt to make Japan "secure against economic pressures from abroad," he reported to the Secretary of State that Japan might strike out against the United States "with dangerous and dramatic suddenness." This forecast was all too tragically fulfilled on December 7, 1941.

Against this background, the apparent assumption of the American people that Japan was comparatively weak and extremely vulnerable was shocking and alarming to him. Immediately Mr. Grew set himself to correct this erroneous idea. He used the speaker's platform, the radio, the press, and every other available approach to public opinion and finally prepared this brief but challenging book for publication on the anniversary of Pearl Harbor, December 7, 1942.

Mr. Grew makes it clear that the Japanese are opponents who cannot be pushed aside with a shrug. He names these "formidable characteristics": They are united, thoroughly trained, and frugal. They believe in their war and are possessed of an "incorruptible certainty of their national cause."

"I know the Japanese intimately," says Mr. Grew. "They will not crack morally, psychologically, or economically, even when eventual defeat stares them in the face." Our only recourse, the author believes, is "to defeat that enemy conclusively and leave no margin for a recurrence of that threat in the future."

The final chapter, "Building the Future," reveals the constructive philosophy of the writer, and the book concludes with these words of Abraham Lincoln: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high

with difficulty and we must rise with the occasion. As our case is now, so we must think anew and act anew." The book is challenging and convincing because the writer speaks dispassionately, and without malice. It will be profitable reading for every citizen.

E. G. R.

**The United Nations: What They Are, What They May Become, and The United Nations on the Way**, by Henri Bonnet. World Citizens Association. Paper, 25 cents and 50 cents, respectively.

In the first of these two books, both published in 1942, Mr. Bonnet reviews the existing means of inter-Allied co-operation, and advances proposals as to the means whereby the concept of the United Nations might be made a reality and an organization created that would direct the co-operative effort to make it effective in war and peace. The second book deals with policies that have been outlined by the United Nations in matters of international relations—political, economic, and social. The study is based particularly on the treaties and agreements recently concluded by or between the United Nations, on resolutions by official gatherings, and on declarations by responsible leaders that indicate directions for co-operative world organization and action in the present and future. Out of all these documents it is apparent that the general objectives of the United Nations are quite clear and unquestioned; that the problems which must be faced during hostilities are extremely complex; that many solutions adopted are of necessity only temporary; that there are, as might be expected, many problems fraught with the possibilities of friction between the allies.

The table of contents is illuminating. It includes: "General Objectives," "The United Nations and Europe," "Latin America," "Economic and Financial Policies of the United States," "Social Problems," "New Demands Call for New Measures."

The conviction of the necessity of some kind of postwar world organization grows steadily and the possibility of building on the foundation already available in the present co-operation among the United Nations is receiving thoughtful and discriminating study. Those who wish to understand the plan and the possibilities will find in these two books a helpful guide.

E. G. R.

### "Outstanding" Books for Lent

From a list selected by Dr. George A. Buttrick, Madison Avenue Presbyterian Church, New York City.

*Which Way Ahead?* by Walter R. Bowie. Harpers. \$1.50.

*The Spiritual Life*, by Edgar S. Brightman. Abingdon-Cokesbury. \$2.00.

*The Robe*, by Lloyd C. Douglas. Houghton, Mifflin. \$2.75.

*The Three Meanings*, by Harry E. Fosdick. Association Press. \$2.50.

*Our Eternal Contemporary*, by Walter M. Horton. Harpers. \$2.00.

*Abundant Living*, by E. Stanley Jones. Abingdon-Cokesbury. \$1.00.

*Christian Europe Today*, by Adolph Keller. Harpers. \$3.00.

*Personal Religion*, by Douglas Clyde Macintosh. Scribners. \$3.00.

*Walter Rauschenbusch*, by D. R. Sharpe. Macmillan. \$2.75.

*The Hope of a New World*, by William Temple. Macmillan. \$1.35.

*Invitation to Pilgrimage*, by John Baillie. Scribners. \$1.50.

*Faith Under Fire*, by Michael Coleman. Scribners. \$1.50.

*New Eyes for Invisibles*, by Rufus Jones. Macmillan. \$2.00.

*The Practice of the Christian Life*, by Edwin Lewis. Westminster. \$1.00.

*The Mind of the Maker*, by Dorothy L. Sayers. Harcourt, Brace. \$2.00.

*Seeing the Multitudes*, by Frederick K. Stamm. Harpers. \$1.50.

# *Facts and Figures*

**Merger of Interdenominational Agencies.** The International Council of Religious Education, at its annual meeting at Chicago in February last, voted to approve the creation of "an inclusive co-operative agency" of Protestant general interdenominational agencies, to be known as the "North American Council of the Churches of Christ." Final approval by the Council is contingent on ratification by a majority of its 73 member agencies. The International Council, the Federal Council of the Churches of Christ in America, the Home Missions Council, the Foreign Missions Conference of North America, and the Council of Church Boards of Education have approved the plan of merger "in principle," and early approval by the Missionary Movement of the United States and the United Stewardship Council is expected.

**Compensation Benefits for C.O.'s.** Extension of employees' compensation benefits to conscientious objectors was approved by the Senate Military Affairs Committee in February when it favorably reported the bill introduced by Senator Robert R. Reynolds (D), of North Carolina, Chairman of the Military Affairs Committee, to amend the U. S. Employees' Compensation Act.

Under the bill, which has the approval of Brigadier General Lewis B. Hershey, Selective Service Director, conscientious objectors are considered as working for the Government and are held, therefore, to be covered by the compensation benefits.

The bill says that "conscientious objectors assigned to work of national importance under civilian direction shall be entitled to compensation for disability or death to the same extent and under the same conditions as provided for employees." For this purpose their compensation is regarded "as \$42 a month."

**C.O.'s Serve Hospitals.** Twenty-nine conscientious war objectors will serve as attendants at the New Hampshire State Hospital which caters to the needs of mental cases, it has been disclosed by Governor Robert O. Blood.

The hospital has been confronted with a serious labor problem for some time as former attendants have left to enter the armed forces or to secure better paying jobs in war industries.

**Postwar Policies Committee.** Senator George (D), of Georgia, Chairman of the Senate Finance Committee, has introduced in the Senate a resolution to consider future economic policies.

The committee would have subpoena power, and would be charged with investigating "all matters relating to postwar economic policy and problems, with a view toward advising Congress how to go about achieving a stable economy after the peace." The committee would be comprised of five Democrats and four Republicans.

Several similar resolutions have been introduced in both Senate and House and are pending before committees of both branches awaiting hearings.

**British Rural Reconstruction.** Under the auspices of the newly formed British Council of Churches, a Rural Reconstruction Inquiry has been initiated. It is undertaken because of the deepening conviction that a revival of the life of the countryside is essential to social reconstruction.

The ultimate purposes are : "(1) To bring to the service of the people of our villages and market towns no less energy than has been devoted to the social problems of cities and towns, and (2) to aid the Churches to relate their message and activities more closely to the needs and opportunities of rural communities."



**Negro Educator Appointed.** The American Missionary Association Division of the Board of Home Missions of the Congregational Christian Churches has announced the appointment of Dr. Charles S. Johnson, outstanding Negro educator and sociologist, as Director of Race Relations.

**"United We Stand."** The February number of the *Journal of Educational Sociology*, published by the Payne Educational Sociology Foundation, was issued under the sponsorship of the National Conference of Christians and Jews.

The special issue contains 17 articles on intergroup problems written by prominent clergymen, educators, and sociologists of the Protestant, Catholic, and Jewish faiths.

Among the authors are Louis Adamic, editor of *Common Ground*; Professor Horace M. Kallen, New School for Social Research; Langston Hughes, Negro poet and writer; William Heard Kilpatrick, Columbia University; Dr. George N. Shuster, President, Hunter College; Dr. David M. Levy, New York psychiatrist; Dr. M. Willard Lampe, (Presbyterian) School of Religion, State University of Iowa; Rev. George Johnson, National Catholic Welfare Conference; and Dr. Everett R. Clinchy, President, National Conference of Christians and Jews.

**Interracial Conference for Social Welfare.** Formation of an interracial conference, under the sponsorship of the Race Relations Committee of the Church Federation of Indianapolis, Indiana, was announced following an all-day interracial institute attended by Dr. George E. Haynes, Secretary of the Department of Race Relations of the Federal Council of the Churches of Christ in America, and by representatives of leading industrial, labor, educational, and social welfare groups.

The purpose of the conference is to deal

with employment, housing, recreation, health, and educational problems "aggravated and increased" because of the war.

#### **Committee on Migrant Work.**

Formation of a state committee on migrant center work to direct the activities conducted by Protestant Churches among migrant agricultural laborers was announced recently by Rev. Ralph L. Williamson, of the Rural Department, New York State Council of Churches.

Ministers and laymen, including farm organization leaders of central and western New York and officials of the Farm Security Administration, have accepted appointment to the committee.

#### **Definition of Intoxicants Sought.**

Rev. R. G. Anderson, Methodist minister of Oswego and member of the Kansas House of Representatives, recently introduced a bill in the legislature to redefine as intoxicating all beverages that contain alcohol in any amount, however slight.

The present Kansas law, passed in 1935, defines as nonintoxicating liquors containing not more than 3.2 per cent alcohol. Prior to 1935, all liquors with an alcoholic content of one half of one per cent were defined as intoxicating. Kansas has been dry since 1881 by constitutional amendment. An attempt to repeal the amendment was defeated in 1934.

**Liquor Referendum Bill.** Long advocated by Church groups throughout the state, a bill providing for a state-wide referendum on the liquor question has just been introduced in the North Carolina Legislature.

Under present law any county in the state may open liquor stores under a "local option" plan if the majority of its citizens votes in favor of them. Only 27 of these counties have opened liquor stores. In all previous state-wide referendums North Carolina has cast its vote in the dry column.

# Current Films

*These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.*

**Air Force**—with John Garfield, Gig Young, Harry Carey. (Warner Brothers.) The saga of a bomber, the *Mary-Ann*, and her flight from California to Pearl Harbor where she arrives during the Japanese attack. Barely escaping destruction, her crew fly her to Midway, on to the Philippines, and finally to Australia, literally fighting their way across the Pacific. The intense love of the men for their ship is vividly dramatized. It is out of this common affection that one gets an understanding of unity cementing the entire crew, a unity without which they could not have achieved their heroic tasks. The picture is happily free of the usual, dragged-in romantic theme that mars so many films of this kind. It is a straightforward, thrilling account of men in battle. The acting is skillful and convincing and makes no appeal to cheap sentimentality. **Family.**

**Flight for Freedom**—with Rosalind Russell and Fred MacMurray. (R. K. O. Radio.) Romantic story of the early days of flying in which an aviatrix—recalling Amelia Earhart—on a secret mission for the Navy is lost in the Pacific. A convincing portrait of the young flier, depicting her career from her first solo to the moment she takes off on her fatal flight. The love elements are skillfully woven into the story, the suspense is sustained throughout, and the acting is admirable. The whole makes excellent entertainment. **Family.**

**Squadron Leader**—with Eric Portman and Ann Dvorak. (R.K.O. Radio.) An ambitious English production which tells the story of a German ace, who, disguised as a member of the R.A.F., is accidentally included in a group of English fliers smuggled out of Antwerp and back to England. The flier's efforts to return to Germany as Scotland Yard closes in on him builds up such intense suspense that occasionally the melodrama gets out of hand to the point of confusion. Camera work, settings, and score are good, and the direction and acting noteworthy. **Family.**

**The Amazing Mrs. Holliday**—with Deanna Durbin and Edmond O'Brien. (Universal.) To provide a home for eight war-orphaned little refugees, the amazing Mrs. Holliday pretends to be the widow of the old commodore from whose torpedoed ship they were saved on their voyage from China to the United States. This opening situation is the only serious one in the picture. Even that shares the unreality of the balance of the film and its fairy-tale situations of wicked relatives scheming to separate true lovers. Deanna sings, the children gambol, and all's right with Mrs. Holliday's world at least. **Family.**

**Margin for Error**—with Joan Bennett and Milton Berle. (Twentieth Century-Fox.) A tense melodrama, somewhat dated, based on the play by Clare Boothe. Flashing back to the period just prior to America's declaration of war, the story revolves around the predicament of a Jewish policeman in New York, assigned as personal guard to the German consul. Chief characters are the consul, who has gambled away funds intended for sabotage, his assistant, who is preparing a report of the discrepancy for Berlin, and the diplomat's unhappy wife. The play is well produced with effective musical scoring. **Mature—Family.**

**Silver Skates**—with Kenny Baker, Patricia Morison, Frank Faylen, Joyce Compton. (Monogram.) Ice skating, music, and comedy blended into a story of financial and romantic difficulties which befall the members of an ice show. Swish and swirl, gaiety and grace, music and action are well synchronized to make a light but enjoyable picture. Very good of its kind. **Family.**

**The Hard Way**—with Ida Lupino and Dennis Morgan. (Warner Brothers.) A stirring but somewhat unpleasant melodrama. A study of a woman whose devouring ambition finds vicarious expression in her sister's life. Her ruthless climb as she drags her sister from a sordid mining-town origin to established theatrical stardom brings ruin and death to those in her way. The story is intensely emotional and suffers from inconsistencies and confusion of motives. The tension is relieved, however, by well-handled stage sequences. Although the general impression left by the picture is one of dramatic force, it loses much of its driving strength after the climax, and its closing is commonplace. **Mature.**



# Study and Action

**Community Clinic**, by Wilbur La Roe, Jr. A clinical examination of four threats to community welfare: Liquor, Gambling, Prostitution, Political Corruption; and proposals for Community Reconstruction. In connection with each problem suggestions are given for obtaining needed background information, and making a study of the local community and for appropriate community action. Order from any Presbyterian Book Store. 25 cents.

**Wartime Services of the Churches—A Handbook.** Indicates the responsibility of the Church to the wartime community; suggests areas of special need and action appropriate to the Church; and outlines the available sources of co-operation and help for leaders. Co-ordinating Council for Wartime Service, 297 Fourth Avenue, New York City. 10 cents.

**Christian Family in Wartime.** Issued by the Department of Church Relations. Dealings with the impact of war on the family and suggests what churches and families can do to meet the present emergency situation. Order from any Presbyterian Book Store. 2 cents each, 50 cents a hundred.

**Inflation Study Outline.** A guide to the study of the problem of inflation designed for use with young people. Useful as background material for the leader. Office of Price Administration, Group Services Branch, Washington, D. C. Free.

**Toward More Social Security**, by Marietta Stevenson. A discussion of the present social security law and the proposed amendments needed to extend its application and usefulness. Council for Social Action, 289 Fourth Avenue, New York. 15 cents.

**Freedom from Want—For the Farmer**, by Benson Y. Landis. Article which appeared in SOCIAL PROGRESS, March, 1943, now available in leaflet form. The Home Missions Council of North America, 297 Fourth Avenue, New York. Free.

**Social Hygiene in Wartime**, December issue, 1942, of *Journal of Social Hygiene*. Articles dealing with the problems, organization, and activities of a community program. American Social Hygiene Association, 1790 Broadway, New York. 35 cents.

**High Schools and Sex Education**, by Benjamin C. Gruenberg, U. S. Public Health Service. Contains: I. Introduction to the Problems of Sex Education; II. Planning and Organization of the Program; III. Sex Education in Relation to the Subjects in the Curriculum. Superintendent of Documents, Washington, D. C. 20 cents.

**United We'll Stand**, *Journal of Educational Sociology*. Special February edition sponsored by the National Conference of Christians and Jews. Articles by Louis Adamic, William Heard Kilpatrick, M. Willard Lampe, George Johnson, Paul H. Vieth, Everett Ross Clinchy. Complimentary copies are available from Department of Social Education and Action, 830 Witherspoon Bldg., Philadelphia.

**Religion and the Good Society**, by Benson Y. Landis. An introduction to the social teachings of Christians and Jews, including declarations on the post-war world. 25 cents. The National Conference of Christians and Jews, 381 Fourth Avenue, New York.

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